

Zion's Herald.

W Baldwin Meth Book Concern

VOLUME LXX.

BOSTON, WEDNESDAY, FEBRUARY 3, 1892.

NUMBER 5

Zion's Herald.

PUBLISHED WEEKLY BY THE
Boston Wesleyan Association,
26 Bromfield Street, Boston.

Maine Conference Edition.
CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal
Church are authorized agents for their locality.
Price, including postage, \$2.50 per year.
Specimen Copies Free.

The Outlook.

From all that can be gathered of the details of Emperor William's Secular Education bill, it is not only thoroughly bad, but a tyrannical usurpation of the rights of his subjects which will not long be tolerated. His main idea is to give a certain amount of religious teaching to each pupil. He decrees, however, that such teaching shall be only along the lines of belief of certain sects which he claims the right to name. The sects which the bill admits as duly qualified religious societies are Moravians, Quakers, Greeks, Anglicans, Jews, and Old Lutherans. Parents who are neither Catholics nor Lutherans can profess to be adherents of any one of these sects, and can have their children educated in accordance therewith. This would be sheer hypocrisy. The sense of justice revolts at the idea which will compel Methodists, old Catholics, Unitarians and others to be educated in some State-recognized creed. No measure proposed by the young Emperor has awakened a more relentless and also a more reasonable opposition than this. The progress of the bill will be closely watched.

Few more interesting efforts of a sociological character have been attempted than the new "Andover House," being established in this city. It is in a sense a copy of Toubey Hall of English fame. It is not, however, limited in its scope for the future, but will feel its way to the broadest and strongest ground possible. Its idea is not charitable in the generally accepted sense of that word. The company at the home chosen is to consist of a certain number of men, under the guidance of Prof. Tucker, of Andover. All of these men, while dwelling at the home, are to earn their living outside. They are to interest themselves in the work of the men and boys of the neighborhood—in any labor movement, for instance, in missionary meetings held in their district, or in anything that absorbs the thought and time of the men and boys about them. There is to be no effort to do any special religious work, though they will be glad to help in that direction if desired. They will establish classes for self-improvement, and in every way strive to enter into the ambitions, aspirations, plans and laudable desires of the struggling humanity about them. It is expected that the result will be equally beneficial to those taking part in it, broadening their opinions, and enabling them better to understand the classes they may have to deal with in life.

Those "who go down to the sea in ships" are bound to hold in grateful remembrance Hon. Samuel Plimsoll, M. P., who for years has defended their interests and striven to soften the necessary hardships of a life severe at its best. In a recent hearing before the Royal Labor Commission he stated that the loss of life on British ships is quadruple that, proportionally, of any other nation. He said that English owners had a vicious system of over-insurance, whereby they send old hulks to sea with the expectation of losing them and thereby securing large insurance. Not only this, but the quality of meat taken on board, in many instances, is so poor that large numbers of sailors die of improper nourishment. He cited the cases of several ships recently arriving at San Francisco, which had lost half of their crews by starvation, and the survivors were so wasted they had to be taken to a hospital. These are terrible indictments coming from one who has made a careful study of his subject. The Plimsoll water-mark, which regulates the loading of ships in the interest of sailors' lives and comfort, has come to be well known on English ships.

CHARLES HADDON SPURGEON.

REV. CHARLES H. SPURGEON died upon the 31st of January at 11 o'clock at night. Some twelve hours before his death he became unconscious, in which state he continued until his spirit was released. Thirty-five years ago a distinguished American divine said of him, when even at that early date he had, by his fearless and eloquent preaching, fairly awakened the slumbers of the most cold and most matter-of-fact city in the world: "The preaching of Mr. Spurgeon in London is one of the most remarkable phenomena of the present times. The loftiest and humblest minds, the rich and poor, the titled and the lowly, in unnumbered crowds throng the courts where he ministers and listen with rapture to his glowing words; hundreds are pricked to the heart, and God is honored in the conversion of sinners and the joy of His people." The man of whose ministry at the age of twenty-two this could be said, was giving the religious world of his days promise very difficult of fulfillment, and yet Mr. Spurgeon more than fulfilled that early promise. His success was the more remarkable as it was not owing to any special educational advantages, but was won solely by his self-trained, natural powers, consecrated with great sincerity and singleness of purpose to the service of God.

Born in the small and obscure town of Kelvedon, in the County of Essex in the southeast of England, where his father was pastor of a small country church, he may be said to have inherited his preaching propensity, if not his preaching power. Singularly enough, though Mr. Spurgeon was, during the whole of his phenomenally successful ministry in London, the exponent and champion of a pure and unadulterated Calvinism, as were his father and grandfather before him, it was not under a sermon preached by a



Rev. Charles H. Spurgeon.

Calvinist, but by an Arminian in a small chapel in London, that he first "saw the light." On the sixth anniversary of his conversion he made allusion to the incident in a sermon of great beauty and power preached from the same text. Making his way one wet Sabbath morning, when about sixteen years of age, to his usual place of worship in a very distressed state of mind, the storm compelled him to turn in to a Primitive Methodist chapel where Rev. Robert Eaglen was to preach. There were not many present, and the anxious youth was directed to a seat right in front of the preacher. In the preliminary portion of the service there was nothing to strike a stranger; but when the preacher announced his text (Isaiah 14:22): "Look unto Me and be ye saved," etc., the words at once riveted the attention of the youthful hearer; and, as he has often told, the preacher's simple exhortation, "Look, young man, look now and be saved!" settled the question in the heart of one whom God had evidently already marked for distinguished place and world-wide usefulness.

As to the special preparation for the ministry of the Gospel, considered indispensable in all ordinary cases, Mr. Spurgeon had none; and yet in view of the peculiar nature of the work before him, his training may be said to have been most providential, most appropriate and most thorough. He was never a day in any theological seminary until he established one connected with his own church in London. His early education he received at the old military town of Colchester in his native county. He was also a short time at a school in Maidstone, Kent. Subsequently he became usher in a school in the town of Newmarket, of horse-racing notoriety in Cambridgehire, whence he removed to the university town. Here, by earnestly addressing himself to the work that lay nearest his hand, he began his training for the great work of his life. He was asked to address the children of the Baptist Sunday-school in Cambridge once or twice. He also began on Sunday evenings to preach to the small, often pastorless, Baptist congregations scattered far apart over the wide, monotonously flat and thinly populated fen country; and though a small church at Waterbeach gave him a call to the pastorate, and he accepted, he still kept to his excursions on week evenings into the surrounding villages, preaching every night in the year in crowded chapels or cottages in spite of bad weather or worse roads. His little church at Waterbeach prospered marvelously, and the boy-preacher became in the county what he has been for nearly forty years in London—the *fleur-de-lis* of preachers and the leading figure in his own denomination.

He was scarcely twenty years old when the Baptist Church worshipping in New Park Street called him to London in 1854. The church had enjoyed the ministry of some distinguished men. Dr. Gill, his immediate predecessor, held high rank as a theologian in his day. Rippon was known as a sweet singer and writer of some excellent hymns. From the first he was popular in a city where popular preachers have never been over plenty. The empty pews were soon filled, and one evening soon after he settled in London the audacious youth startled the staid old deacons by dramatically declaring, as he pointed to the wall behind the pulpit, "This place is too strait for us. Give us room that we may dwell. We must have this wall knocked out." He was warned not to talk any more in that strain, and he promised to obey and keep his promise. The embargo on his lips was not much of a hardship, for in a few weeks the very men that had counseled silence, expecting the excitement to subside, were advising measures for immediate enlargement on the ground that it was a pity to see the crowds turned away from the doors every Sunday. Enlargement to the extent of the available limits, however, only served to aggravate the difficulty it was meant to remedy. Crowds greater than ever came to the chapel to go away disappointed. Spurgeon at once led his people to Covent Garden Theatre and to Exeter Hall where several thousand people could be accommodated, while steps were being taken for the erection of the

present Tabernacle. Here as he was being carried triumphantly forward on the crest of the wave of popular feeling, he uttered the memorable words which more than anything else revealed the character of the man as the world has known him for more than thirty years. Standing before the thousands that filled the hall, he said: "A very kind friend has told me that while I was preaching in Exeter Hall I ought to pay deference to the varied opinions of my hearers; that albeit I may be a Calvinist and a Baptist, I should recollect that there is a variety of creeds here. Now were I to preach nothing but what would please the whole lot of you, what on earth should I do? I preach what I believe to be true, and if the omission of a single truth that I believe would make me king of England throughout eternity, I would not leave it out. Those who do not like what I say have the option of leaving it. They come here, I suppose, to please themselves, and if the truth does not please them, they can leave it."

It would be useless to attempt to characterize a style of preaching which has been a thousand times described, and yet reveals to the hearer certain qualities whose power is felt, but defy description. After announcing his text he was wont to talk in a plain and ordinary way for ten minutes or more, and then before the hearer was aware, something had happened. The deep, strong, and yet melodious voice began to tremble with emotion and grew indescribably eloquent. Soon a thousand people would be seen bathed in tears.

But Mr. Spurgeon has erected astonishing monuments of his power and organizing genius outside his preaching and pastoral labors. His college, with its more than 300 students, has done a wonderful work in preparing men for the ministry. One of the earliest of his students, who settled several years ago in Stepney, London, Rev. Archibald Brown, created a sensation in his large congregation recently by declaring, as he shook the hand of a candidate for membership: "This is the five-thousandth member I have received into this church." His Stockwell Orphanage, his homes for the aged and infirm, his free distribution of his books and commentaries to poor ministers, and other agencies under his control, have for years exerted an untold power for good in the heart of London, and his life was a beautiful exemplification of the truth of the prophet's words: "Blessed are they that sow beside all waters."

HISTORY OF MAINE CONFERENCE.

REV. A. C. TRAFLET.

METHODISM had its birth in Maine in 1793, when Jesse Lee made his visit to the Province of Maine. In 1794 this entire territory was manned by one itinerant. In thirty-one years the ministerial force had increased to 44.

Prior to 1825 the ministers occupying the territory of Maine belonged to the New England Conference. The time had come for a separation, though the ministers in Maine had been on the most fraternal terms with their brethren in the Commonwealth. The exigencies of the work demanded another Conference. By provision, therefore, of the General Conference, the preachers in Maine met at Gardiner in 1825 and organized the Maine Conference, composed of these 44 ministers, only one of whom now survives—the venerable Jesse Stone, of Berwick. These early itinerants have left the impress of their work all over the State. They laid the foundation of spiritual empires. The sparseness of the population, the wide areas of territory, and the limited number of ministers, made the circuit system a necessity. The hardships of these itinerants were increased by their paltry salaries. In 1842 the highest salary was \$900, the lowest \$107, the average \$271.87.

The year 1825 was also memorable in the history of the Conference for its participation in the establishment of the Maine Wesleyan Seminary. Through a layman was the chief agent in this enterprise, he would have failed without the co-operation of the ministers. In their poverty they helped bear its pecuniary burdens not only at its inception, but during its continued history. Again and again in times of financial embarrassment have they come to its relief. At the session of the Conference of 1831 they subscribed \$1,300. Though many of these early itinerants were not liberally educated, their interest in the Seminary and their contributions for its support showed how much they appreciated education.

In any sketch of the history of the Conference, however meagre, an omission of its relation to the great moral question of the day would be inexcusable. As to slavery, at first conservative, as the passage of the Pacification bill in 1838 proves; but two years after this, and forever afterwards until its relic of barbarism went down in the Civil War, it put itself on record against this "sum of all villainies."

The hostility of the Conference towards intemperance, and the historical prominence of some of its members in the temperance movement, are so well known that these facts need only be mentioned.

The Conference, too, has been truly progressive in relation to reforms in Methodism. On the question of lay representation it passed a vote of 69 in favor of 31 against. On admission of women to the General Conference, I think it gave the largest relative vote in its favor—55, only 23 against. The composition of the Conference is democratic. It knows no privileged classes. Merit is recognized whether in the young or old. Old men have frequently been leaders in the Conference if they have deserved it by previous service and commanding talent. The old men have often held the office of presiding elder. During my first sixteen years in the Conference the youngest presiding elder under whom I served was fifty-six, the oldest seventy, the average age sixty-two. The Maine Conference evidently knows nothing about the dead line of fifty. At any rate, some of the most living and efficient men, including all the presiding elders, if I mistake not, have passed that line. At the same time

the young men have no reason to complain that they have not been treated generously.

The Conference has not forgotten the definition of its founder, to "spread Scriptural holiness over these lands." The doctrine and experience of holiness has ever found a ready acceptance and earnest advocacy among its members. Better than this, there has never been wanting among us shining examples of this great blessing.

Cumberland, Me.

TO DANIEL B. RANDALL, D. D. Maine Annual Conference of 1828.

FROM MARK TRAFLET.

[Who alone survives the class of 1831.]

Hail, friend of mine of "saud lang syne," ere touched by Time's grim frost,
What checkered scenes our lot to meet since youth's bright line we crossed!
Now past fourscore we stand alone, our comrades all laid low,
As two stripped forest trees we wait the feller's final blow.
Your trenchant blade still holds its edge, and shows no spot of rust,
Not soured and sulking in your tent, but loyal to your trust;
When the sentry's trumpet gives the alarm, "The foe men storm the wall,"
You, grand old warrior, are the first to answer to the call!
Think you we are forgotten? Or is death's warrant lost?
And we left wildly drifting on Time's rough billows tossed?
We'll cling still to the life-raft howe'er life's currents flow,
And drift into the haven, then our safety signals show.

A long, long time since first we met—do you recall the date?
That grove meeting in Freedom in 1828,
And you but just beginning the Gospel trumpet to sound,
And I a young "cordwainer" the pearl of truth just found.

I'm sitting in my room alone on this bright winter day,
While fancy's steeds with rattling pace are bearing me away;
A throng of shades before me pass, with slow, majestic pace,
I recognize each one, and mark an old familiar face.

No biographic sketch is this, and so we'll let that pass;
I wish but just to turn your eye on memory's magic glass;
So fill that chair by me, old friend, and aid me to "receive"
This friendly call from Pluto's shades, and thus my task relieve.

The old "Maine Conference" as it was, then three-score years ago—
The scarred old veterans, and the lads anxious their fates to know;
While I just from my bonds relieved, with sinking heart stood there
Before that grave and reverend band, and SOULE was in the chair.

Yourself and J. B. HUSTED, and worthy JESSE STONE,
Par noble fratrum, of that band are left now here alone;
The rest have laid the harness off, the battle fought and won,
Now mingling with the conquering host to hear the words, "We'll done!"

All hail! ye mighty, saintly shades, who fill my room to-day!
Your names and deeds shall live and shine while time shall hold its way;
We give you joy of triumph, while your children still arise
To bless you for your faithful toil and cheerful sacrifice.

But hold! I see approaching another ghostly throng.
A host of noble matrons pass so silently along.
All hail! ye godly women, rich is your record of praise,
Heroic wives of preachers these in those soul-trying days.

No greater heroine ever lived than she who left a home
Her lot to cast with him for time o'er all the earth to roam,
Aye! at the final roll-call then from the Master's lips shall fall,
"Many daughters have done virtuously, but thou excellest all."

Old friend, do you oft travel back, in thought, to old "Kent's Hill"?
A glorious river flowing now from that small, rippling rill;
Her thirty thousand girls and boys scattered through all our land,
Each bearing the full impress still of Tonsey's molding hand.

Yes, your old Conference has known a fearful, trying strain;
To meet the call for "first-class men" caused an exhaustive drain.
When a president was wanted for a college South or West,
"Go down to Maine," is the response, "there you will fill your quest."

When professors' chairs are vacant, or pulpits to be filled,
"You'll find the men you want in Maine, in all these arts well skilled;"
Whatever the want, or man or maid, or wives, for a supply,
"Oh, go to Maine for all you need, her springs are never dry."

Hail, grand old State, with "Dirigo" emblazoned on her shield!
Yielding from her unfalling fount for every open field;
Should the "White House" want a tenant, all eyes are turned on Maine,
Committees will be knocking at the door of J. G. B.—

L'Envoy.
Old friend, farewell! the light grows dim, the evening shadows fall,
While we stand waiting on the shore the Master's welcome call,
Then angel throngs shall bear us to the mansions of the blest,
Where the wicked cease from troubling, and the weary are at rest."
West Somerville, Mass.

MAINE METHODISM AND PROHIBITION.

REV. D. B. RANDALL, D. D.

I AM asked to write for the Maine Conference edition of ZION'S HERALD an article upon Maine Methodism and prohibition. Of course the editor does not desire an article upon political prohibition, or "third party." This would hardly be appropriate. While a number of the preachers and some of the laity are "third party Prohibitionists," yet this is the policy of Maine Methodism. Legal prohibition, or the "Maine Law," went into force in 1851. Previously to that, what law there was in Maine upon this subject was that of license in some form. The beneficial effects of the Maine Law were very soon visible. A great change for the better in the moral and physical condition of the State was soon apparent. When the law went into effect, there were several distilleries in full operation. Within a short time these were stopped, and there has not been for several years a distillery in the State.

In 1855, owing to an unfortunate event, there was a change in the political party in the State. A governor and legislature were elected opposed to the Maine Law. At the subsequent legislature (1856) the law was repealed and a license law was enacted. At the following State election in September, the political parties were changed, and a governor and legislature were elected in favor of prohibition. The license law was, however, permitted to continue unreppealed until the legislature of 1858, when the Maine Law was re-enacted, and ratified by vote of the people. This law, with such amendments as experience showed were necessary, together with an amendment to the constitution with a prohibitory article added, is now the policy of the State. This law is generally well enforced. The beneficial effects in the increased financial prosperity of the State, as well as the great improvement in the domestic, moral and religious condition, are everywhere apparent.

In bringing about this great change Methodism in Maine has been prominent. The Methodists, while they have not combined as the Catholics do politically, yet have ever been abreast, nay, have led, in this movement. For more than sixty years, at nearly every session of the Maine Conference, there has been a committee on temperance. The reports of this committee have been of the most pronounced character upon the subject. Our ministers have always been foremost in the temperance conventions and societies. I would be glad to give extracts from the reports adopted by our Conference upon this subject, but the space allowed me will not admit of it. I will only add that "Methodism and Prohibition" in Maine "are one and inseparable."

Portland, Me.

THE CONTRIBUTIONS OF THE MAINE CONFERENCE TO GENERAL METHODISM.

REV. G. C. ANDREWS.

I write an article on the above topic, the editor says: "Give us as large a list as you can gather of names of ministers and laymen who have gone out into other Conferences or live within the bounds of other Conferences." It must be that the Doctor does not know how good a State Maine has ever been to emigrate from. Her sons and daughters may be found in every State in the Union; in every country in the world. In the New England States there is so large a proportion of ministers and members that came from the Maine Conference, or were born within her borders, that should I comply with the editor's request, and confine the list to those who are resident in New England, the article would be extended far beyond its prescribed limits.

The Maine Conference has transferred 114 ministers to 26 different Conferences. I have no means of ascertaining how many members have gone to other fields of labor, but they are many. The exodus has been so extensive that in many of our country charges which were formerly among the better appointments of the Conference, we have been obliged to discontinue regular services, and it is only a question of time when other churches will be closed for the same reason. The thought that the Maine Conference is sending rugged, sterling men to strengthen Methodism elsewhere, is our only source of comfort when we think of our depleting churches.

I will name a few of the many who have left us, realizing that it will give a very inadequate conception of what the Maine Conference has contributed to general Methodism. The persons referred to, representing the different departments of Christian work, are men known to the church at large; and have been selected, not because they have done better work according to the talent bestowed than those who have been less prominent, but because want of space prevents me from honoring each locality by a reference to the men of Maine birth who have become noted in their own section in these different departments.

Orrington Lunt, born in Bowdoinham, and William Deering, born in South Paris, went early in life to Chicago; their business has been so conducted as to give them an unblemished reputation for uprightness in life, and they have probably devoted more of their time and means to the Methodist institutions in Chicago and to our schools at Evanston than any other laymen.

Among the many ministers I may name Joshua Soule, who was reared in Avon, was elected to the episcopacy in 1824, and honored the church in that position for over forty years. Melville B. Cox, born in Hallowell, was, at the age of thirty-three, appointed superintendent of our missions in Liberia,

Africa. Everett S. Stackpole, born in Durham, was transferred to the Italy Conference in 1888, and is doing excellent missionary work as president of our Theological School at Florence, Italy. J. Roscoe Day, born in Monmouth, continues to honor the church as preacher and pastor by filling acceptably her best appointments. Joseph Cummings, born in West Cumberland, has honored Methodism and blessed humanity by his faithful work as a college president, serving Genesee College three years, Wesleyan University eighteen years, and Northwestern University nine years. Elijah H. Gammon, born in what is now called Lexington Plantation, left the active ministry on account of physical disability, and has given largely the income obtained in business life to build up our theological school at Atlanta, Ga.

"And what shall I more say? For time" and space "would fail me to tell of the" many noble men and women from Maine "who through faith" drove the wolf from the door of the famishing school, imparted knowledge, overcame the prejudices of the heathen, and "turned to flight" Satan in many spiritual conflicts. I forbear. Their record is in all the churches.

Saco, Me.

CONTRAST OF THE PAST WITH THE PRESENT.

REV. C. F. ALLEN, D. D.

"SAY not thou, What is the cause that former days were better than these? for thou dost not inquire wisely concerning this." Remembering this caution of the wise man, and knowing that those who have passed the meridian of life have a tendency to look upon former times as a golden age, in treating my theme I shall guard myself alike from undue glorification of the past and exaltation in the progress of society.

There is a change in the population of the State. The nation at large, and especially the West, is occupied by Maine men, and the places left vacant by the tide of emigration have been filled by alien races. Our manufacturing cities swarm with Irish and French Catholics. The first settlers, coming here from the older States of New England, were strongly imbued with Puritanic principles and reverence for the standing order. The reaction against Calvinism left many with loose views of the fundamental doctrines of Christianity. In the Congregational churches planted in the villages there was but little aggressive power. The Methodist societies, after a severe struggle to obtain a foothold, were rapidly extending over the State, under the guidance of heroic itinerants who waited not to be called by a congregation with the promise of a competent salary; nor did the societies which these itinerants served pay more than a moiety of the preachers' scanty estimates.

There is a difference in the preachers. Coming from rural homes, they had borne the yoke in their youth, being trained up in vigorous toil. By a deep and abiding impression of duty they had been forced to leave the farm or the mechanic's shop to devote themselves to their holy calling. With a common-school education supplemented by a few terms at the Maine Wesleyan Seminary, they went forth to preach a free and full salvation. Watson's "Institutes," Wesley's "Sermons" and Clarke's "Commentary" were their textbooks in theology. But the issues of our Book Concern and the *Maine Wesleyan Journal* were carefully read. Nor were these self-educated itinerants to be classed among the illiterate. Webber, Cox, Heath, Robinson, Morse, Fuller, and many others were successful evangelists, winning souls to Christ, and, at the same time, clear and forcible speakers, rightly dividing the Word, and commanding the approbation of the most thoughtful and intellectual hearers. The habit of extemporaneous speaking prevailed in all the Methodist pulpits. With all the liability of redundant expression and repetition, especially if the preparation has been extemporaneous, there is a greater power in the spoken words of Saxon origin to touch the heart than in the felicitous of diction found on the printed page. So if the sermons then were less scholarly and oratorical, they were generally more efficient than sermons now read by graduates from theological seminaries.

The church edifices are greatly improved. The members are more generous and charitable. There is less sectarianism and more courtesy. Methodism in the Maine Conference has had a hard struggle to keep up its numbers. Many of the most enterprising and influential families have gone West, leaving many country circuits unable to sustain the means of grace. As new business enterprises are constantly starting up all over the State, and more intelligent farming gives better results, so new and flourishing societies are springing up in the different sections where business is more lively.

Our Sunday-schools are improved in numbers and in facilities for interesting and instructing young and old; so that in many charges the Sunday-school outnumbers the membership of the church.

Epworth Leagues forming generally through the Conference are giving more systematic direction to the activity of young disciples, and are promising most efficient results for the future prosperity of the church. There was more emotion and deeper feeling in the religious experience of former Methodists than in these days. The revivals were characterized by more enthusiasm and demonstrations of power. The deeper conviction of sinfulness was more strongly manifested, and the joy of salvation was often shouted aloud. The loud "Amen" and the exclamations of "Glory!" "Bless the Lord!" were considered no interruption of the preacher's fervid discourse. Now the piety is more practical, and the young convert is led quietly to submit to the will of God, calmly to rest in the atoning Sacrifice, and more freely to contribute to the cause of Christian benevolence.

Kennebunk, Me.

PERSONNEL OF THE MAINE CONFERENCE.

REV. J. M. FROST.

ENOS T. ADAMS.—Of good personal presence; large hearted; a forcible and convincing speaker; has served the church in the General Conference and filled some of our most important charges; makes an excellent presiding elder and camp-meeting conductor; devoted to his office.

CHARLES F. ALLEN.—A graduate of Bowdoin College, class of '39; for seven years president of Orono Agricultural College; has received the highest honors of the Conference. A hymnologist; a great student of literature; a tower of strength to Maine Methodism.

GEORGE C. ANDREWS.—In the prime of life. Was Conference secretary for years. Of fine business capacity; a faithful preacher, and most devoted pastor; an ex-presiding elder.

GEORGE W. BARBER.—Unpretentious; of agreeable manners and excellent spirit; always ready to do his best.

WILLIAM H. BARBER.—Scholarly; wrought of fine texture; a patient worker.

L. H. BEAN.—A man of pleasant address and practical turn of mind. He possesses a hearty good nature that compels his opponents to surrender when he begins. He can endure poor paragonages and meetings only long enough to have them replaced by good ones.

INSLEY A. BEAN.—A promising man of varied gifts; thoughtful, happy in choice of language; exact; loyal to Christ and the church.

WILBUR F. BERRY.—Secretary of the Conference. Prominent in educational and Sunday-school work. A business like man, with good executive ability; of scholarly habits; a mathematical mind; a deliberate, instructive and impressive speaker.

F. A. BRADON.—A ready and forcible extemporaneous speaker; a great lover of good books; is constantly extending his scope of knowledge, and while he is to the front on temperance and the moral questions of the day, he employs his resources mainly for the immediate prosperity of his charge.

WALTER CANHAM.—A thoroughly good, persevering, vigorous man; a devoted worker; a useful and loyal preacher.

HEZEKIAH CHASE.—Tall in stature, with gentle, tender and firm manner. A prompt, active man and spiritual preacher.

HOWARD A. CLIFFORD.—Has served the church in our Southern educational work; added to its equipment by a tour in Europe; has recently entered the pastorate. Progressive, studious, an original preacher.

JOHN F. CLYMER.—From the New England Conference. Dark complexion. Impressive, deliberate speaker; active in current reforms; decided and persistent; fertile in methods; untiring in energy; sympathetic, deeply spiritual.

GARSHAM F. COBB.—Of good, robust presence and vigorous intellect. A successful pastor, gifted in prayer, ready in utterance, a clear and strong preacher.

JOHN COLLINS.—Son of a Wesleyan preacher in Ireland. About sixty years old. Robust in build. A radical; well read; lively imagination; strongly dramatic; an animated and interesting speaker.

J. ALBERT COREY.—A methodically studious man of well-balanced parts; drawing towards himself by sympathy and reaching the people through the emotions; filling any position required with ability.

HENRY CROCKETT.—Came to the ministry from practical life. A patient laborer, impetuous, with a kind spirit.

WILLIAM B. ELDREDGE.—Formerly a successful agent of the Bible Society. A sweet singer; a beloved pastor, with ready use of choice language in the pulpit. He is serving a second pastorate on his present charge, having just completed a new church edifice.

DANIEL R. FORD.—Of pleasant social qualities, kind and thoughtful manner. A good servant of Christ.

BENJAMIN FREEMAN.—Quiet and unassuming in manner and disposition; diligent in his work, a sound preacher and faithful pastor.

J. M. FROST.—Prepared for a teacher, but reached the pastorate through a good experience in evangelistic work, and now holds his varied gifts at his command, so that each department of church service is attended with such prosperity that it is difficult to determine which most excels. He is in demand for addresses on the vital issues and movements of the times. [Written by G. R. P.]

JOHN GIBSON.—Began work in our Conference in 1890, and has served heroically some of our hardest fields. A man of ready utterance, energetic manner, and wide-awake appearance.

FRANCIS GROVER.—An earnest, indefatigable worker, making strong appeals in preaching to heart and conscience; a successful minister.

FRANK C. HADDOCK.—Son of the temperance martyr. Of slight build and nervous temperament. Educated for the law, he brought culture and brilliant gifts to the ministry. Resolute and indomitable, he is a forcible and commanding speaker; a leader in reform; a polished writer.

ALEXANDER HAMILTON.—An earnest, faithful, thoroughly devoted Christian minister; of studious habits and thoughtful demeanor.

HORSE HEWITT.—From the English Congregational Church. Of marked literary attainments; a strong thinker; very fluent; makes the pulpit a throne and the pen a scepter.

GEORGE HOYT.—In this bustling world his self-possession is marked. "None of these things move him." He can live where most men would die; a prodigy of economy; a surprising preacher; obeys orders, goes anywhere. "Eccelesiastical politics" trouble not the tranquil spirit of good Brother Hoyt.

GARDNER D. HOLMES.—A man of positive convictions; good voice; bold in expression, clear and convincing in argument. A strong temperance man; has a taste for art; possesses good staying qualities.

WILBUR F. HOLMES.—A quiet, gentlemanly, true Christian; a careful, thoughtful, exhaustive preacher; occupying important positions, and discharging their duties with honor; a leader in Epworth League work.

DAVID HOLT.—From a Congregational family. Tall, straight, and stately; keen and humorous; undemonstrative, but effective; a practical and powerful preacher.

SILVESTRE HOPKIN.—Dark, medium height, thick-set, smooth shaven, clean-cut man; jovial and sympathetic; pious and popular; a discreet, successful worker.

E. L. HOUSE.—From Massachusetts. Took Shoguen by storm. Filled the church, then thoroughly repaired and modernized it beautifully. A man of popular gifts and well-trained mind, understanding himself, his place, and his work. Confident, humble, plain and bold; he seeks souls and secures revivals.

MATTHEW SIMON HUGHES.—From the Iowa Conference. Worked his way through the printing office to chair of editor of a daily paper. Studied law. An original thinker; a terse, telling preacher of Gospel themes; rapidly grasps and interprets situations and subjects; sympathetic and genial; winning the approval of all, with large executive powers, easily adapting himself to the highest responsibilities.

T. F. JONES.—A graduate of Bowdoin; in character independent, frank, courageous and progressive. He has a high ideal of the Christian life, and has a tact for ornamenting meanness with touches of sarcasm. He is growing in ability and influence each year.

WILLIAM S. JONES.—From Wales. Ruddy and vigorous in body and mind; a heroic student and able linguist; a brilliant conversationalist; a representative Methodist, and a rigid adherent to our polity and principles.

ROBERT W. KENNISON.—A young man, affable, studious, with gifts of adaptation.

MELVIN E. KING.—A remarkable man in devotion to his work. Has broken down physically through exhausting service more than once. A talented preacher of the soul's destiny; a most successful soul-winner.

ANNIE S. LADD.—Generous, genial and humorous; full of sunshine and sympathy. Has twice been a delegate to the General Conference. Of popular gifts on platform and in pulpit.

JOHN P. LAPHAM.—A well rounded man; of most excellent judgment and spirit; walking with God and serving the church (at present as presiding elder) with a rich experience and talented gifts.

ALBERT A. LEWIS.—Was a successful teacher before joining the East Maine Conference. A sweet singer and popular pastor; an affectionate and courageous man; a leader in the young people's movement.

F. W. SMITH.—Medium height; Johannine in disposition; a fluent speaker; memory full of well-tried incidents; knows his strength, and works for social and spiritual results; genial, hopeful and happy among the people, and helpful to the young; a rushing conversationalist.

JAMES W. SMITH.—The son of a Methodist preacher. Dark; a good singer; loves the ministry, and pleases the people.

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S. E. DONHAM.—Ready for duty, prayerful, courageous, and coveting the best gifts.

M. B. GREENHALGH.—Understands the human heart both in sin and holiness. Thoroughly devoted to preaching a whole Gospel.

G. B. HANNAFORD.—A man full of the Spirit, underrating himself. A good pastor and preacher; makes all texts roads to the kingdom.

JOSEPH L. HOTEY.—An Englishman. Earnest, good singer, beginning preaching with success.

C. E. JONES.—Quiet and modest; fearless and firm; using every opportunity to develop himself and serve the church.

J. F. KRETH.—From the Free Baptist Church. Short, dark and well built. Doing good service and constantly reaping his reward.

R. S. LEARD.—Adapts himself to varying circumstances; a practical man; a leader among the people; a successful preacher.

W. P. LOND.—Conscientious, attractive, sweet disposition; a young man of great promise.

C. A. LAUGHTON.—A staying, successful preacher; always faithful to his convictions and his people.

M. K. MADRY.—Formerly a Universalist. Devoted years to teaching. Thoroughly converted; placing wit, scholarship, sunny face and truth all at the disposal of the Lord.

JOSEPH MOULTON.—A brother of reflective turn of mind; a good manager; has received a large part of his discipline and training in the busy school of life, and is making the best of these opportunities for the glory of God and salvation of men.

W. A. NOTTAGE.—A quiet, thoughtful, true man of God.

G. G. POWERS.—Has done some good service. Careful, conservative, a good preacher.

WILLIAM A. WOOD.—English. Smart, energetic, very determined, successful in all he undertakes. Studying at Kent's Hill.

MAINE CONFERENCE CAMP-MEETINGS.

REV. WILLIAM S. JONES.

CAMP-MEETINGS imply persons meeting for a season in camp, whether in field or forest, for religious worship. The forests of the Pine Tree State afford rarest opportunity for meetings of this character. Their amplitude, their seclusion, their variety of growth, their pure water, their waste-wood for fuel, afford every facility.

Secluded, yet within easy access by rail or carriage, and many of them by water, it has been no unusual thing to see six, eight, and even ten thousand people gathered under tents of canvas, in spacious tabernacles, or in leafy grove. They have been the spiritual birth-places of scores and hundreds. Many living regard some spot within their precincts, regarded sacred by the presence and power of God, as most hallowed and precious; and many passed to the mansions beyond remember that they were born there. Others recall special visitations of the Spirit, and renewed outpourings and empowerings of Divine grace, raising them into experiences of unclouded light, and leading them to service of cheerful self-denial and tireless activity. This was especially true of the time when societies met in their tents or chapels, and boarded and lodged all together; sang and praised and shouted together; and shyness and fear were removed by alternations of leadership in family and tent worship, and the freedom produced by more familiar acquaintanceship. Much, however, depended upon the men who led; and thinking of these, we regard them as men of great versatility, of genuine piety, and of uncommon good sense.

Going back in memory twenty-five years, there rise before us the forms of Webster, Cone, Sanderson, Nickerson and Robinson—one only of whom still abides with us, ripe in years, feeble in body, but buoyant in spirit. In the past we recognize the forms of J. Colby, Stephen Allen and L. Luce, suave in demeanor, gentle in spirit, and calm as a summer's evening. Fifteen, Jacques, Martin and Mason rise to view—the first a Christian gentleman of finest type; the second, light and bright-hearted, whose sparkling wit was a fascinating and whose hilarity was an unescapable contagion; the third, a tactician, a man of excellent executive ability. Ten years bring us to view the forms of three men, two of whom still remain to instruct and lead the church—C. F. Allen and A. W. Pottle—the other the lamented C. J. Clark, who "ceased at once to work and live" at the session of the last General Conference, and was ushered by the angels from his chamber in Brooklyn to his throne in the skies. Five years show us the earnest and energetic E. T. Adams and the kind and hopeful Ladd, who carries his youthfulness as well as his usefulness beyond what has been deemed in Methodistic parlance the dead line of—

And what shall I more say? For the time (and space) would fail me to tell of Palmer, Lapham, Pratt, Inskip, McLean, McDonald, Munger, and that prince of camp-meeting joyfulness and spirituality, John Allen, better known as "Camp-meeting John." All these were or are leaders, and by them the church has been led in these meetings to a better understanding of truth; to appreciate the joyfulness of Christian duty as well as the attractiveness of Christian privilege.

But camp-meetings are not what they used to be. Several things have conspired to render them more attractive and less useful. The introduction of cottages, with their close copying of home comforts and luxuries, has tended to spiritual effeminacy, and in many instances to indifference. The unconventionality of tent life has given place to the narrow gathering around the family board, the requirements of etiquette, and the distance and coldness of unfamiliarity. The wider prevalence of railways has tended to make access more easy, and stay shorter. Men come only for the day, and hence hardly get enthused with the camp-meeting spirit. The multiplication of camp-meetings among ourselves, and the establishment of them by other societies, have lessened the attendance at the several points of meeting. The worldly spirit has crept in by the choice of seaside resorts and summer pleasure-grounds as sites for their convention; but, worst and most damaging of all, is the money-loving and money-getting spirit that leads committees and associations to connive at, and bargain for, the incultation and diffusion of teachings and usages subversive of Methodism, contrary to our law, and inimical to the existence and power of vital and practical godliness. We hope the time will not come when "Ichabod" will be written on these shrines;

when the glory will depart from these altars, and these tabernacles be only mementos of a joyousness and devotion that once existed. But we fear it.

North Conway, N. H.



Rev. G. R. Palmer.
Presiding Elder Portland District.

Rev. G. R. Palmer was born in Bremen, formerly a part of Bristol, and but a few rods from where Bishop Soule was born. He was converted under the labors of Rev. Wm. M. K. Bray, and licensed at sixteen years of age, when Rev. A. C. Godfrey was his pastor. His first advance instruction was given by Congressman Milliken, and afterward in schools in Camden, Kent's Hill and Concord. He was one of five brothers who were volunteer soldiers, and was commissioned soon after reaching the front. After the repulse of Pickett's famous charge at Gettysburg, in which he was a participant, he was assigned to a captain's command, and in Grant's campaign of '64 was detailed adjutant. He was the only one of the five brothers who survived the war, and two of those who were killed in battle had re-entrusted for a second term.

In '66 he joined East Maine Conference, and in '67 married one of the Kent's Hill college class of '66, Sarah F. Doe, who has been active in church, temperance, and mission work. His first appointment, as a single man, was at Lubec; after that his appointments were in the following order: Lincoln, Dover, Bangor, Orono, Rockland, Dexter, Bangor District, Augusta, Saco; and at the last session of the Maine Conference, Bishop Foster made him presiding elder of the Portland District. The year of supervision has been successful, and he is highly appreciated by his ministerial brethren and by the churches. He resides at Saco, Maine.

PROMINENT LAYMEN OF THE MAINE CONFERENCE.

REV. A. S. LADD.

WHAT can I say on such a topic in five hundred words? It must be a very imperfect and unsatisfactory sketch. Many pastors have failed to respond to my card of inquiry, and so they will have to bear their share of blame.

H. K. Baker, esq., of Hallowell, is as worthy as any to head the list. He is very nearly a complete Christian man. He is eighty-five years old, and yet is regularly found at his desk as cashier of the Hallowell Savings Institution. He is very benevolent, and a frequent contributor to the newspaper press. He was a member of the General Conference of 1884. He has long been a tower of strength in all this section.

Rev. E. W. H. Smith, of Augusta, has for many years been a local preacher, a prominent business man, and a man of great intelligence. Dr. Roberts, of Augusta, is one of the pillars of the church.

E. R. Drummond, esq., of Waterville, is a lawyer, cashier, and business man. He has been a great factor in the success of Methodism in that beautiful city. M. C. Foster and R. W. Dunn, A. M., of the same place, are widely known in business circles. The former has been a member of the Governor's Council; the latter is an earnest temperance worker, a trustee of our school at Kent's Hill, and is a graduate of Colby.

Moses French, esq., of Solon, is a prosperous farmer; he has been a member of the legislature and the General Conference, and is a trustee of our Seminary.

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H. G. ROOT, M. C., 183 Pearl St., N.

don't try to get into somebody's pocket; but absent-minded as he was in his imagination, he was hunting for "The Home of the Ancient Mariner."

I am opposed to all this evangelical deprecation of conscience. We must separate between the work of the judgment and that of the conscience. The history of the conscience is splendid to me. I find it in the old black state who chewed the corner of the flag stained with blood; I find it in Frederick Douglass, of Princeton, who gave up his life to save a servant-girl on the Jersey coast. What, then, is the matter with morality? It is fragmentary. When a man does right in one form of duty and so wrong in another as to surprise his nearest friend, the conscience is jogged, that's all. Why, even a man Abbott, who thinks that he has caught a new theology in his mouse trap and does not know of the fall of man, is yet sure that he himself has fallen many times.

How, then, can we get an ethical whole? We must first want it, and have utter disgust with this fragmentary morality. This is to have repentance. And, secondly, we must find the personal law-giver back of the law, and a personal Father back of the precepts of His love. Conduct and service are what Christianity demands. The one Christian aim which accomplishes all is to love God utterly. This means to hate sin not because it makes me wretched or perilous to society, but because God hates it.

Our Christianity is faulty because there is a constant ding-dong about service and conduct, but these are only the rim, "the chores," as an old father once said. Love God with all your heart. "My son, give me thine heart."

A profitable and interesting social meeting followed the sermon, led in prayer by Dean Buell of the Theological School.

Mexico Conference.

The appointments of American missionaries at the recent session of this Conference are as follows:—

NORTHERN DISTRICT—L. B. Salmons, P. E. Mexico District—John W. Butler, P. E. English work, and press agent, Frank Burton. Editor, J. W. Butler. Pachaca, I. C. Cartwright.

CENTRAL DISTRICT—William Green, P. E. Oaxaca, L. C. Smith.

SOUTHERN DISTRICT—S. P. Craver, P. E. Theological Seminary, S. P. Craver, S. W. Shurtz, H. G. Limick, and F. D. Craver. Brother Shurtz's appointment is nominal, as he goes home for a year's needed rest.

WESTERN DISTRICT—Misses Loring and Ayres, Pachaca, Miss Hastings, Puebla, Misses Parker and Lindeberg. Tetela, Misses Van Dorsten and Dunmore. Guadalupe, Miss Neizer.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.—The fourth quarterly conference of this church has requested the return of Rev. Dr. G. A. Crawford for the fourth year.

Brookline.—The interest in the gracious revival with which this new church enterprise is being visited, is deepening and spreading. Last week was the best of the four since the special services began, and on Friday evening, at the close of a service of great power, the large audience present unanimously requested that the meetings be continued indefinitely. Thus far seventy-five seekers have been at the altar, most of whom have been either converted or reclaimed from a badly back-slidden state. The church membership are thoroughly aroused and united, and are nobly sustaining their pastor, Rev. W. N. Brodbeck, in the work. Last Sabbath was a day of great power. Large audiences were present at all the services, and in the evening nine were seeking Christ. During the day 19 united with the church on probation, and one by letter.

Lassell Seminary, Auburndale.—The day of prayer for schools and colleges was observed at Lassell Seminary by an entire suspension of school duties, and the substitution of religious services. Rev. Dr. W. W. Ramsey, of Tremont St. Church, Boston, gave the morning address, which was a fervid exhortation to add to intellectual training all the highest Christian graces. Rev. Calvin Cutler, of the Congregational Church of Auburndale, assisted in the exercises. The afternoon discourse was by Rev. W. I. Haven, of Grace Church, Boston. It was the application of the parable of the Good Shepherd to the problem of human life. Some fine music was furnished by the young women—a solo and a trio. Rev. T. W. Bishop, of the Methodist Church of Auburndale, assisted in the afternoon exercises.

DeMam.—Conversions are being made every week. It is not an unusual thing to have prayer offered in three different languages in the prayer-meetings. Rev. C. W. Wilder, pastor.

Worcester.—Since watch-night, holy fires have been burning on the altars of our churches, and many have come to a new life in God. Zeal, hope and courage have bedded themselves in the thoughts and faith of the churches, and general Methodism occupies ground far in advance of a year ago.

Our latest local occurrence of interest has been the resignation of Rev. I. J. Lansing, pastor of Salem St. Congregational Church, formerly of our communion. Many causes have contributed to this end. Possibly the preacher's fearlessness of utterance on the Catholic and social questions of the day have had something to do with it. He plans to occupy Mechanics' Hall on Sunday afternoon with a series of sermons on the burning questions of the day, carrying on, also, studies of present-day problems.

The union meeting of the Worcester preachers is a lively institution, and grapples with living themes. Following Dr. Gould's paper of a month ago of which I wrote, came last Monday Rev. Mr. Chamberlain on "The Use of Creeds," in which he advocated the confession of Peter as the only basis of a creed. He stirred up the people. We hope next time to report the lagging of the churches from revival efforts.

Q. E. D.

North Boston District.

Somerville, First Church.—The official board of this church have voted to grant Rev. Geo. Skene a leave of absence until Conference. It is expected that he will go to Florida for a short time for recuperation. Rev. C. M. Meiden preached the pulpit last Sunday morning, supplying an able and impressive sermon.

Fitchburg.—The church here is enjoying great prosperity under the pastorate of Rev. G. S. Butters. There is a large attendance at all the services, and especially popular are the Sunday evening lectures. At these services the church is crowded, and many show their interest by standing throughout the hour. The vestry is filled at the after meeting, and there are seekers at the altar on nearly every occasion. Sunday morning, Jan. 24, a most effective temperance sermon was preached to a large congregation from

the topic, "A Morning at the Fitchburg Police Court." The fourth quarterly conference has unanimously invited Bro. Butters to return for a second year.

Lynn District.

Wakefield.—The paragon was filled with people on Tuesday evening, Jan. 26, to the great surprise and gratification of the pastor, Rev. J. H. Thompson, and his family. Each visitor brought something useful, and was also a part in the barrel of flour which was also brought. This is the second time within three weeks that the people have expressed their substantial tokens, their appreciation of their pastor's labors. Rev. J. Wesley Hill lectured on Sunday evening last.

VERMONT CONFERENCE.

St. Albans District.—The District Epworth League cabinet met in the vestry of the Methodist church at St. Albans, President Linus Levens in the chair. After the reading of V. A. Irish, of Enosburgh Falls, district secretary, in place of R. D. Lewis resigned, the work of the District League was mapped out for the year. If the intentions of the District League cabinet are fully carried into effect, it will be a source of aid and inspiration to every League chapter in the territory.

Bro. L. O. Sherburne, of Enosburgh Falls, was unable to supply his pulpit for two Sundays on account of sickness, but is now better. The pulpit was supplied by the youthful local preacher on his charge, Rev. Cortes Kimball, whose bow has not lost its strength at the age of fourscore.

Bro. Merrill and wife, we learn, have both been afflicted with quite a serious sickness, but are now better.

Bro. W. D. Malcom, of St. Albans, many will be glad to learn, is able to be out, and hopes to be permanently better after his month's rest.

Bro. W. F. Hawke, pastor at Montgomery, has returned to England on account of the dangerous and probably fatal sickness of his wife. He intends to return, however, to his work as soon as circumstances will admit. All reports speak of him as a man of fine qualities and of unusual ability as a preacher. Bro. Hawke has the hearty sympathy and prayers of all his brethren in his sad and lonely errand.

Bro. W. J. Marshall, the local preacher who recently died at Morrisville of consumption, was much beloved by those who knew him. He supplied especially several churches on the district in former years.

At Fairfax, on a recent Sunday, 4 were baptized, 4 were taken on probation, and 2 into full connection in the church.

At St. Albans Bay 1 was baptized, and 3 were taken into full connection.

At St. Albans 22 have been added to the church in full this far during the year—12 from probation.

The presiding elder has been seriously sick with the prevailing epidemic, but is out and abundant in labors as usual. He has been largely engaged in revival work during the winter.

The District Preachers' Meeting meets at Bakersfield, Feb. 14-16. The "Northern New England Conference" project is to be a topic under discussion, with an evident diffidence in finding any one to maintain the affirmative of the question.

Revival services, we have been informed, are now being held, with some measure of success, in Georgia and East Franklin, under Pastors Knapp and Story, the respective pastors. Mr. Earle, the evangelist, who has been aiding in the work at Georgia, was much liked, but has now returned to Boston. The prevailing sickness has interfered much with revival work since the week of Prayer.

A. M. Osgood, Sec'y.

NEW HAMPSHIRE CONFERENCE.

Manchester District.—Rev. Wm. Woods, of Milford, writes Jan. 4: "On Saturday we paid the last \$151.50 of debt on the old church. Yesterday morning, after the sermon, we had a burnt-offering of the note. We now have in our possession our church deed and all other papers, and the church is free! Glory to God!"

La Grappe is seriously affected with the work on the district. Preachers and people have it. It is no respecter of persons. Pastors are kept busy visiting the sick. All pray for speedy release from the visitation.

The contract has been let for our new church at West Swansey. The foundation has been in for some weeks, waiting for contractors to put in their bids. The house will be very neat and attractive. It has a careful manager in Bro. Cilley.

St. Jean's Church, Manchester. The French mission, the presiding elder preached Sunday evening, Jan. 10, and administered the sacrament. Two joined on probation, one by letter, and two in full membership. Bro. Dorion is doing a good work. His paper, issued weekly, is sowing good seed. It finds its way into homes where the missionary cannot go. We need very much a neat and attractive chapel where they can worship. Is there not some way in which it can be secured?

At the memorial service held in G. A. R. Hall, Manchester, for those who have died during the year, Dr. C. D. Hills delivered the address. It was published in full in the *Manchester Union*.

"A Winter in India," is the new book published by Hunt & Eaton, of which Rev. M. V. B. Knox is author. It is very highly commended in some of the press notices, and will no doubt be read by many of the brethren. A percentage of the profits of the first edition are to be given to St. James' Church, of which the author is pastor.

Androm Methodism has sustained a great loss in the death of Bro. Luke W. Hill, who has been a class-leader for some years, and for thirty years led the choir. He was a goodly man, who had the esteem of the church and community, and one whose place cannot easily be filled. His aged mother was buried only three days before him.

We hope to have *Mariboro, St. James' and West Swansey* churches dedicated before Conference. Two new houses, and three better than when they were new.

B.

At *Nesport* the cantata entitled "The Birth of Christ," was given by the choir and children of the Methodist Church. It was finely rendered, every part being admirably sustained. The attendance was good, considering the stormy evening. A large number of

presents made the children and others happy. The pastor, Rev. C. W. Dockrill, and family received a cash present of \$26.75. Mr. C. E. Partridge, chorister, received a valuable quilt. On New Year's Day a reunion of the members of the church and congregation was enjoyed. At 11 o'clock, "And are we yet alive?" was sung, Psalm 65 was read, and prayer was offered by Rev. C. U. Dunning, after which he and the pastor delivered short addresses. At 12 the roll of church membership was called, which contains 180 names, to which 83 responded twice and 11 by letter. About 120 persons sat down to dinner, of which an abundance and of excellent quality was provided. At 2 o'clock the people re-assembled in the church, when some of the older brethren and two sisters made brief addresses. It was unanimously voted to hold another reunion in 1893, and the experiment was pronounced a success.

Concord District.

Lake Village.—A wonderful revival is in progress in this place. Over eighty persons have started in the new life in the last two weeks. The meetings are under the direction of the new Methodist Episcopal Church. The Sunday evening services are held in the large Baptist Church. The new Free Baptist Church is not yet ready to occupy. The meetings are under the direction of the two pastors. No evangelist is employed. The pastors take a few minutes in each meeting. (Continued on Page 8.)

Church Register.

HERALD CALENDAR.
Bucksport Dis. Western Min. Assn., at Sullivan, Feb. 8-10.
Dover Dis. Min. Assn., at E. Rochester, Feb. 8-9.
Rockland Dis. Min. Assn., at E. Vassalboro, Feb. 9-10.
Providence Dis. Min. Assn., at Emmanu- el Church, Monmouth, Feb. 9-10.
St. Johnsbury Dis. Min. Assn., at East Burke, Feb. 9-11.
New Bedford Dis. Preachers' Meeting, at Fall River, Feb. 15, 16.
North Dis. Min. Assn., at Danielsonville, Feb. 15, 16.
Portland Dis. Min. Assn., at Biddeford, Feb. 15, 16.
Augusta Dis. Min. Assn., at Skowhegan, Feb. 15-17.
Bangor Dis. Min. Assn., at Dexter, Feb. 15-17.

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QUARTERLY MEETINGS.
BANGOR DISTRICT—FOURTH QUARTER.
FEB.
7 a.m. 1st Ch. Bangor; 21 a.m. Corinna; 7 a.m. 2nd Ch. Bangor; 21 p.m. Ripley; 14 a.m. Newport; 28 a.m. Sprague's Mill; 14 p.m. Detroit; 28 p.m. So. Presque Isle; 28 a.m. Bangor.
MARCH.
6 a.m. Fort Fairfield; 20 a.m. Danforth; 6 p.m. Union Church; 20 p.m. Bangor; 6 a.m. Limestone; 20 a.m. West Oxbow; 14 a.m. Carleton; 27 a.m. Alton.
APRIL.
3 a.m. E. Corinna; 10 p.m. Sangerville; 3 p.m. Corinna; 10 p.m. Dover; 10 a.m. Guilford; 17 a.m. Orono; 17 a.m. Orono.

NOTICE.—At the Preachers' Meeting, next Monday, at 10 o'clock, Rev. Dr. W. A. Spencer will speak on "Church Extension."

A. M. Osgood, Sec'y.

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The social union will begin at 5.30; supper at 6.30. Bishop Cyrus W. Fosk, D. D., LL. D. will address the Union.

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Public Worship—J. B. Lapham, I. G. Ross, W. F. Holmes.
Stewards—D. B. Holt, G. F. Cobb, M. E. King, M. C. Pendexter, R. Freeman.
Education—E. O. Thayer, E. M. Smith, J. Nixon, W. H. Barber.
Methodist Literature—H. Hewitt, M. S. Hughes, N. C. Clifford, J. H. Roberts.
Practical Relations—W. S. Jones, F. B. Smith, J. B. Masterman, S. Hooper.
Conference Relations—O. S. Pillsbury, G. C. Andrews, J. A. Corey, A. Hamilton.
Fraternity—F. C. Haddock, F. A. Braden, T. E. Jones, W. H. Foster.
Temperance—F. C. Rogers, C. F. Parsons, C. E. Springer, T. P. Adams.
Marriage and Divorce—C. F. Allen, J. Collins, W. R. Eldridge, C. A. Ratcliffe.
Observance of the Sabbath—J. F. Clymer, D. B. Randall, C. Manger, F. Grosvenor, J. W. Smith, S. D. Brown.
Sunday-schools and Tracts—J. M. Frost, T. Whiteside, J. Wright, W. P. Merrill, J. B. Smith, D. Pratt, I. A. Bean.
Freedmen's Aid and Southern Education—H. Chase, A. E. Parlin, J. Gibson, J. Cobb, J. W. Smith, S. D. Brown.
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Resolutions—W. S. McIntire, H. A. Clifford, E. W. Kennison.
State of the Church—H. A. Clifford, A. W. Pottle, G. F. Cobb, M. E. King.
Woman's Home and Foreign Missionary Society—M. C. Pendexter, E. O. Thayer, D. B. Holt, F. Grosvenor.
J. B. LAPHAM, E. T. ADAMS, G. R. PARKER.

Marriages.

(Marriage Notices over a month old not inserted.)

PHILLIPS—JONES—In Chelsea, Jan. 27, at the People's A. M. E. Church, by Rev. Edward P. F. Dearborn, Robert F. Phillips and Sadie C. Jones, both of C.

MACFARLANE—BAILEY—In Boston Highlands, Rev. R. by Rev. E. P. Holmes, Dr. F. J. Macfarlane and Carrie H. Bailey.

WALKER—POSD—In Dorchester, Jan. 22, by the same, Joseph E. Walker, of Upton, and Lizzie E. Posd, of Milton.

JONES—STAFFORD—In Dedham, Mass., Jan. 20, at the residence of the bride's parents, by Rev. J. A. Dyer, James A. Jones, of Denver, Col., and Mrs. Susan J. Stafford (Bedford), of B.

LEAVETT—ROBBINS—In Crystal, N. H., Jan. 17, by Rev. A. Keith, Joseph Leavett, of Stark, N. H., and Mrs. Nellie L. Robbins, of Albany.

KNIGHT—CHAPLIN—In Oxford, Me., Jan. 16, by Rev. E. W. Kennison, Norman E. Knight and Annie M. Chaplin, both of Medford, N. Y.

CROOKER—JOHNSON—In Searsmont, Me., by Rev. M. F. Brigham, Jan. 22, Phineas Albert Crooker, of B., and Nellie Viola Johnson, of Appleton, Me.

COCHRAN—STONE—In South Berwick, Me., Jan. 23, by Rev. G. F. Cobb, Fred W. Cochran, of B., and Annie M. Stone, of Berwick.

THE EASTERN BUCKSPOST DISTRICT MINISTERS' ASSOCIATION will be held at Machias, Feb. 15-17.

PREACHING Monday evening, C. L. Haskell; Tuesday, A. J. Hayes; Tuesday evening, A. J. Haskell; Wednesday, A. J. Hayes; Thursday, A. J. Hayes; Friday, A. J. Hayes; Saturday, A. J. Hayes.

THE RECENT INTERNATIONAL CONFERENCE at Waterville, and the Duty of Methodism, J. P. Haley, C. L. Haskell, J. D. McGraw; Preaching, Prayer, J. H. Barker, Hon. Russell, H. N. Ingersoll, G. Edgett; What should a Methodist Minister do? A. J. Lockhart, J. H. Irving, A. J. Hayes; A Model Sunday-school, A. W. C. Anderson, D. Smith, W. A. McGraw; Our Benevolences, S. Small, E. H. Boynton, M. Kearney, S. O. Young.

Methodist Association—My Method: A Model Quarterly Conference. All the brethren are urged to be present.

E. H. Boynton, for Com.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

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The Home Guard.

CHAS. R. MAGEE, 38 Bromfield St., Boston.

Wake Up!

Every one wakes up sooner or later. It is the element of time that gives the act interest—in time, or behind time. To such, time is life as well as money.

Every one knows that the recuperative power of nature is very great. But not every one knows that this fact is the foundation for the greatest discovery of modern science for the relief and restoration of suffering humanity.

DRS. STARKEY & PALEN'S COMPOUND (its life-giving element) and magnetized.

This agent, administered by their method, has a healing and building power so great as to tax credulity. But 23 years of success, and over 60,000 recorded cases, will convince convinced people. Are you of this class?

The method, practice and proof will come to you in book form for the asking. Wake up! Or if awake, make the wisest use of your time.

DRS. STARKEY & PALEN, 1559 Arch Street, Philadelphia, Pa.

120 Sutter St., San Francisco, Cal.

66 Church St., Toronto, Canada.

Three Black Crows

"There were three crows sat on a tree, As black as any crows could be."

"Alas!" said one, "would I were white Instead of being black as night."

"Such foolish wishing," said his friends, "In disappointment often ends;"

But now, forsooth, to make you white, Will wash you well with some GOLD DUST.

And, when you're white, we fondly trust, That while you wonder at the feat, Your happiness will be complete."

Behold him now as white as snow! Wonder of wonders! Sadder the crow, "If GOLD DUST powder makes black white, 'Twill surely all the world delight; And mistress, mother, nurse and maid Will find themselves how much well paid In using this great help for all."

The household's needs—both great and small; For dishes, kettles, pots and pans, For paint and flowers, and milkmen's cans— It surely will greatly comfort bring, And clean each dirty place or thing; For what will make a black crow white, Will make whatever is dingy bright."

GOLD DUST WASHING POWDER. N. K. Fairbank & Co., Sole Manufacturers, Chicago, St. Louis, New York, Boston, Philadelphia, Baltimore, New Orleans, San Francisco, Portland, Me., Portland, Ore., Pittsburgh and Milwaukee.

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We will also send you some specimen pages, including a beautiful colored map, and some other valuable information which will interest you, whether you buy or not. HUNT & EATON, Publishers, 150 Fifth Avenue, New York.—Com.

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Second. Work always in full view of the operator.

Third. Alignment absolutely perfect. Type more easily cleaned than any other machine.

Fourth. Portable. Weighing only 11 1/2 pounds.

THE DEAD SHIP OF HARPSWELL.

What flecks the outer gray beyond
The window's golden trail?
The white flash of a sea-bird's wing,
Or gleam of slanting sail?
Let young eyes watch from Neck and Point,
And sea-worn elders pray—
The ghost of what was once a ship
Is sailing up the bay!

From gray sea-fog, from icy drift,
From peril and from pain,
The home-bound fisher greets thy lights,
O hundred-harbed Maine!
But many a keel shall seaward turn,
And many a sail outstand,
When, tall and white, the Dead Ship looms
Against the dusk of land.

She rounds the headland's bristling pines;
She threads the ice-strewn bay;
No spar of brass can speed her on,
Nor oar of tide delay.
Old men still walk the Isle of Orr
Who tell her date and name,
Old shipwrights sit in Freeport yards
Who loved her oaken frame.

What weary doom of baffled quest,
Thou sad sea-ghost, is thine?
What makes thee in the haunts of home
A wonder and a sign?
No foot is on thy silent deck,
Upon thy helm no hand;
No ripple bath the soundless wind,
That smites thee from the land!

For never comes the ship to port,
How'er the breeze may be;
Just when she nears the waiting shore
She drifts again to sea.
No tack of sail, nor turn of helm,
Nor sheer of veering side,
Stem-fore she drives to sea and night,
Against the wind and tide.

In vain o'er Harpswell Neck the star
Of evening guides her in;
In vain for her the lamps are lit
Within thy tower, Seaside!
In vain the harbor-boat shall hail,
In vain the pilot call;
No hand shall reef her spectral sail,
Or let her anchor fall!

Shake, brown old wives, with dreary joy,
Your gray-head hints of ill;
And over sick beds whispering low,
Your prophecies fulfill,
Some home amid your birchen trees
Shall drap its door with woe;
And slowly where the Dead Ship sails,
The burial boat shall row!

From Wolf Neck and from Flying Point,
From Island and from main,
From sheltered cove and tidal creek,
Shall glide the funeral train.
The dead boat with the bearers four,
The mourners at her stern,—
And one shall go the silent way
Who shall no more return!

And men shall sigh and women weep,
Whose dear ones pale and pine,
And sadly over sunset seas
Await the ghostly sign.
They know not that their sails are filled
By pity's tender breath,
Nor see the Angel at the helm
Who steers the Ship of Death!

— John G. Whittier.

The first Methodist sermon that was preached in the Province of Maine was on the 10th of September, 1793, in a little village called Saco. Lee says in his journals: "I put up at Dr. Fairfield's and preached at night, in another house, from Acts 13: 41: 'Behold, ye despisers, and wonder, and perish, etc.' I had the house much crowded with attentive hearers, and felt the assistance of the Holy Ghost in preaching to them."

THE MAINE CONFERENCE
"VETERAN CORPS."

REV. WILBUR F. BERRY.

AT the request of the editor I am to group under this head the supernumerary and supernumerary members of the Conference, and the living wives of the deceased preachers. In the Maine Conference there are thirty-five supernumerary and supernumerary preachers. They have not ceased to be efficient, though their faith and prayers, their rich experience, their presence on our charges, at the preachers' meetings, and at the seasons of our Conference, still contribute largely to the progress of the work; while their spiritual sons and daughters multiply their fame and add to the cause of their rejoicing. Their names are arranged alphabetically, and the figures following each name indicate the time of joining Conference and promotion to the "Veteran Corps."

Supernumerary.

True P. Adams (1869-1888) was received from the East Maine Conference, and has wrought successfully and faithfully as a soul-winner.

Kinsman Atkinson (1854-1889), tried in the fire, a few years since, when his earthly home vanished in flames, is a vigorous preacher and writer, with a fondness for polemics.

Jabez E. Budden (1868-1887) gleaned in what are called the hard places until he located in 1884, and was promoted to the "Veteran Corps" in 1889.

Charles W. Blackman (1858-1879), a graduate of Concord Biblical Institute, was retired from active work by ill-health; but he is still active in the service of Christ.

Willard B. Bartlett (1859-1889) graduated from the cotton factory into the ministry. A fervent preacher and sweet singer, he engaged in active work until retired by a severe sickness.

Alvah Cook (1873-1889), kind and amiable, has been faithful to the work assigned him.

Nathan D. Center (1856-1886), gentlemanly in deportment, diligent as a pastor, and acceptable as a preacher, passed from the official board at Biddeford into the itinerant ranks. A fall, received when returning from an evening service, disabled him for active work.

Joseph Colby (1844-1881), a tender and forcible preacher, for twelve consecutive years a successful presiding elder, now in his 79th year and in feebleness, lives in quiet retirement in the village of Gorham.

Edmund K. Colby (1844-1887), an unassuming, genial, devoted preacher, retired from the active ranks in his seventy-fifth year, and found an attractive home in Gorham.

John Cobb (1848-1889) is still one of the young men of the Conference, though in his 84th year. With fidelity he has taught, preached, and lived the Gospel of Christ. He, too, lives in Gorham.

John P. Cole (1870-1885) has long been known as the "breaking-up plough" of our Conference, and well has he earned this title by his earnest, successful labors on fallow ground.

Charles C. Cone (1834-1866), the oldest man in our Conference, was 90 years old Jan. 8, '92. Considering his age, he is still vigorous in mind and body. He has been a warrior all his life, having given himself to an uncompromising, unceasing battle against slavery, rum and tobacco.

Silas M. Emerson (1842-1855), an earnest, zealous preacher, left the active work in early life.

C. K. Evans (1870-1876), always in delicate health, in his brief ministerial life endeavored himself to the people by his Christian deportment and his wise devotion to his work.

Luther P. French (1839-1887), one of our oldest veterans, born of excellent Methodist stock, has been an able minister of Christ; and now in age and feebleness resides within the bounds of his last charge, Rumford.

Joseph Hawkes (1840-1882), converted in the Sunday-school of the Bromfield St. Church, Boston, in 1830, is an able, forcible preacher, given to great plainness of speech, tempered with tenderness of heart.

Charles Munger (1841-1889), a son of Rev. Philip Munger, is a careful, painstaking student, a strong, logical preacher, an earnest advocate of the doctrine of holiness, and a staunch defender of the faith.

Joseph Moor (1855-1870) gave himself for fifteen years with zeal and fervor to the itinerant's work.

Henry F. A. Patterson (1870-1888), in personal appearance tall and straight, is a strong and clear writer and thinker.

Daniel B. Randall (1828-1880), tall as the sons of Anak, has long been a prominent member of the Conference, and was a delegate to the General Conference of 1844. Next to Jesse Stone, he has been longest connected with our body. "He is a man of decided and pronounced opinions on all the great questions of the day." Now, in his 85th year, still vigorous in thought and forceful in speech, he lives in well-earned retirement in Portland.

James S. Rice (1837-1872) is 84 years of age, and has resided in North Pownal since he left the active work. He persistently and conscientiously opposes secret societies, believing them to be the greatest obstacle to the progress of Christianity.

Alanson R. Sylvester (1857-1890), a modest, retiring man, was promoted to the "Veteran Corps" by ill health in 1890.

Jesse Stone (1824-1871) is the only surviving member of the Conference at its organization in 1825. He was born in 1802, April 16, and so is in his 90th year. Modest and unassuming, he has been a serviceable preacher.

Ezekiel Smith (1854-1864), after ten years of service in the ministry, settled in Brunswick, and has since engaged in business. Conscientious in his dealings, he has manifested constant interest in the prosperity of the church.

Ira G. Sprague (1870-1884) was hampered throughout his ministry with poor health. In the darkest days of the church at Auburn, and at the expense of his health, he carried to a successful stage the church building enterprise. He is now the mayor of Colorado Springs, Colorado, where he went for his health.

Alpha Turner (1851-1887) is our sailor preacher. He is fervent in prayer and exhortation.

True Whittier (1856-1885) is a descendant of an old Methodist family prominent in the early history of Methodism in Vienna, Me. He is a man of fiery zeal, worked successfully in South Carolina as a missionary for about twelve years, and is now, through ill health, a resident of Florida.

Henry P. Torsey (1848-), the widely-known and wonderfully successful educator, has not, by the action of the Conference, been enrolled in the "Veteran Corps"; but as emeritus professor at the Maine Wesleyan Seminary and Female College, his name is properly called here. For thirty-eight years he was the principal of the seminary at Kent's Hill, and his success as a teacher and in school management was phenomenal.

Supernumerary.

Sylvester D. Brown (1869-1890), after uncomplainingly and faithfully cultivating some of the most unpromising fields for twenty-one years, entered the "Veteran Corps" in 1890.

Perry Chandler (1875-1891) is not properly a veteran; for his convenience the Conference, at its last session, granted him a supernumerary relation that he might go West, where he is engaged in effective work.

William H. Foster (1844-1890), a genial man, an efficient preacher, an exemplary Christian, has devoted fifty-six years to the active ministry. With acceptance to the people he preached for the writer recently.

Reuel H. Kimball (1862-1891), called to preach late in life, also felt called to get ready. At the age of forty-six he entered the Conference from the Concord Biblical Institute, and continued in the effective relation until the last session of the Conference.

Israel Luce (1870-1891), affable, persistent, wise, with marked administrative ability, has proved himself one of the most efficient workers in our Conference. The condition of his health necessitated his temporary retirement from active work at our last session.

John A. Strout (1868-1879) rendered excellent service during the ten years of his effective relation.

Charles A. Southard (1888-1890) has served but one charge in our Conference—Biddeford—where his impetuous zeal laid him aside with broken health in the second year of his pastorate.

Requested to characterize these veterans in a sentence or two, I have aimed to be truthful and kindly. As the faces of these men who have wrought so faithfully come before me one by one, my pen struggled to pass beyond the sentence or two permitted to each, and make such a record as each merits. But from necessity, I have checked its desires, and only permitted it to mark each.

Besides these, there are those among us who have been retired from the active work of the ministry by the translation of their companions—the

Widows of our Deceased Preachers.

How much the church owes these elect women! Upon the preacher's wife fall the exacting duties of the preacher's home, which, by their proper discharge, tax heavily her physical, mental, and spiritual powers. Yet in the work of the church she is a co-worker with her husband, bearing with him the burdens and cares of the charge; and by her faith, her prayers, her personal, her public labors, she has contributed largely to the success of the work, and frequently the preacher's success has been largely due to the tender, loving sympathy, the unflinching faith, the intellectual and spiritual stimulus, of the preacher's wife. I have taken much pains to make the following roll-call correct and com-

plete. If any omissions are discovered, I shall deem it a favor to have them brought to my notice.

NAME.	RESIDENCE.
Mrs. H. B. Abbot,	Kent's Hill.
" S. Allen,	Wintthrop.
" C. Andrews,	Great Falls, N. H.
" N. Andrews,	West Paris.
" J. Armstrong,	Inter Lachen, Florida.
" A. F. Barnard,	Portland.
" E. T. Blake,	Spencer, Wisconsin.
" C. J. Clark,	Portland.
" C. C. Corvill,	West Durham.
" J. Fairbanks,	West Mills.
" Reuel French,	Augusta.
" C. Fuller,	Prairie Centre, Ill.
" J. Gerry,	Auburn.
" T. Greenhalgh,	Saco.
" A. Hatch,	Oakland.
" T. Hill,	North Paris.
" T. Hillman,	Portland.
" N. Hobart,	Rumford.
" P. Hoyt,	Portland.
" E. W. Hutchisson,	Belmont, Cal.
" P. Jacques,	Woodford's.
" H. L. Linscott,	Millford, Kansas.
" A. E. Lovewell,	Boister's Mills.
" E. Martin,	Lewiston.
" C. C. Mason,	Hallowell.
" E. H. McKenney,	Saugus, Mass.
" B. F. Pease,	Gorham, Me.
" John C. Perry,	Grav.
" J. R. Rice,	Portland.
" J. W. Russell,	Belmont, Cal.
" J. W. Sawyer,	Portland.
" E. Shaw,	West Kennebunk.
" O. H. Stevens,	Kent's Hill.
" C. Stone,	Portland.
" Ira T. Thurston,	Brooklyn, N. Y.
" J. W. True,	Livermore Falls.
" J. E. Walker,	South Paris.
" Geo. Webster,	
" Marcus Wright,	

Farmington, Me.



Maine Wesleyan Seminary.

KENT'S HILL SEMINARY AND COLLEGE.

THE Maine Wesleyan Seminary owes its origin to a religious impression. Luther Sampson, its founder, was a firm believer in such impressions. He had started from his home in Marshfield, Mass., for the West; but was so impressed that he was going in the wrong direction, that he fastened his horse to a tree and went into a thicket to pray. The prayer so deepened his impression that he took the next turn to the eastward, and continued his journey until he reached the town of Readfield, Me. He purchased a large farm upon Kent's Hill, and immediately began a series of benevolent acts which culminated in the foundation of the Seminary. Did Luther Sampson act intelligently in turning eastward? That he acted conscientiously, is beyond question. That God made his act instrumental to a great good, is equally clear. But had this large-hearted Christian continued his journey westward, who can tell what educational institution toward the setting sun would have borne his name!

The Seminary is not the offspring of the Maine Conference; indeed, it is several years older than the Conference. The idea of an institution of learning originated in the mind of Luther Sampson and in that of Elihu Robinson at about the same time. This was in 1821. The Maine Conference was not

formed until 1825. Until the latter date, Readfield Circuit was a part of the New England Conference. The Seminary had received its permanent name, had its own board of trustees, and was in successful operation, before 1825. In 1844 the school was offered to the Conference; but, as the institution was bankrupt, the Conference declined to accept the gift. Down to the present day the Conference has never had any legal control over the school nor legal responsibility for it. Yet the interests of the two are one; and there is, upon both sides, the most cordial appreciation of that fact. The Conference has always co-operated most heartily with the trustees, and the school has been most efficient in supplying the Conference with able ministers and intelligent laymen.

The real estate of the Seminary is valued at \$107,000, and its invested endowment is something over another hundred thousand. This property is the result, for the most part, of the large gifts of a few men—the kind of gifts to which schools must chiefly look.

The Seminary is poor, and feels its poverty just now very deeply. It still needs large gifts, as every flourishing school must need. It ought to have immediately another building that will cost \$25,000. Where is the Bearer that will erect it? It needs a larger endowment. When will the church learn the importance of large endowments for our

Conference seminaries, that will enable them to build up permanent faculties of the ablest teachers? Nothing else can lift them up to the high place which they ought to occupy. They are good and useful now; but there is plenty of room for improvement. Let us not allow examining committees and Conference visitors to make us think that our seminaries are perfect. They are tolerable only because we have not the means to make them better. There is no more important work in the church, and none pleasanter; but able teachers cannot be retained, overworked and underpaid, when other positions are so much more lucrative. But, most of all, the Seminary at Kent's Hill needs, and must have immediately, steam-heating for all its buildings. This the trustees have determined to provide without further delay.

Perhaps the two most distinguishing characteristics of Kent's Hill among Maine schools are the high grade of its work and the wide distribution of its patronage. The former is the cause of the latter; and the latter is the proof of the former. Its departments are carefully organized, and its work is specialized to a much greater extent than is usual in schools of academic grade. Its special departments of music and fine arts are no exception to the rule. The result is, that students are drawn from all parts of the State, and not a few from beyond State boundaries. Kent's Hill has no local patronage. The village is made wholly by the

school, and the surrounding country is not densely populated. On an average, about one-third of the students come from beyond the bounds of the Maine Conference.

The influence of the Seminary has been widely felt. It is safe to say that no school in the State has had so large a total of students. The exact number is not known, but twenty thousand would be a low estimate. Comparatively few of these have remained in the State. The most of them have gone, with Maine's ambitious population, to enrich other States. Among them have been distinguished ministers, lawyers, doctors, statesmen, whose names would easily fill a column here.

This outward movement of its students has blessed the nation, but it has impoverished the school. Its natural supporters, in its present enterprises, are not within easy call, and are lifting at other burdens. But the same Divine Providence that has made its past so abundantly useful, will also supply its future needs. If those to whom God has given wealth will listen to His voice as carefully as did Luther Sampson, our schools will not long suffer want.

Dr. H. P. Torsey's long and notable record with this institution is gratefully remembered. Rev. Edgar M. Smith, a member of the Central New York Conference, was summoned with great unanimity to succeed Dr. Torsey. Dr. Smith was born in Livermore, Me., in 1845, being then, when called to preside over his Alma Mater, thirty-seven years old. He graduated at Wesleyan University, holding the first rank in the class of 1871. After one year in the pastorate and two years at Wesleyan University as instructor in mathematics, he became, in 1875, pastor of Trinity Church, Providence. After three years at Trinity, and three as pastor at Newport, R. I., he spent several months abroad. The Doctorate in Divinity was conferred upon him in 1877 by Wesleyan University. President Smith's administration of the affairs of the school is characterized by tact, foresight and discretion—qualities without which he would not have brought the institution so successfully out of some peculiarly embarrassing circumstances.

EPWORTH LEAGUES.

REV. E. O. THAYER.

Maine Conference League.

President, E. O. Thayer; vice-presidents, W. S. McIntire, J. A. Corey; secretary and treasurer, Wilbur F. Holmes; executive committee: Augusta District, Ira G. Ross, E. H. Atkins; Lewiston District, A. A. Lewis; George Martin; Portland District, J. M. Frost, E. S. Everett.

District Leagues.

AUGUSTA DISTRICT.
President, Rev. A. S. Ladd, Gardiner; vice-presidents, H. L. Emery, Waterville; Clara French, Skowhegan; secretary, Rev. I. G. Ross, Augusta; treasurer, Rev. A. Hamilton, Oakland; executive committee, Rev. W. F. Holmes, E. H. Atkins, E. R. Drummond, Mrs. William Bowden, Annie H. Fairbrother.

LEWISTON DISTRICT.
President, Rev. A. A. Lewis; vice-president, Rev. M. C. Pendexter; secretary, Rev. J. A. Corey; executive committee, Rev. S. Hooper, Alice Douglas, S. H. Duncan, Mrs. J. A. Corey.

PORTLAND DISTRICT.
President, M. B. Cobb, M. D., Biddeford; vice-presidents, Rev. T. F. Jones, South Portland, Miss Whittier, Westbrook, E. E. Piper, Portland, Mrs. W. S. McIntire, Biddeford; secretary, Jennie Phinney, White Rock; treasurer, Mrs. M. Kennison, Pleasantdale; executive committee, Rev. G. R. Palmer, Rev. W. Canham, Mrs. Fred Luce.

CHAPTERS.

AUGUSTA DISTRICT.
Augusta, Green St.—Members, 35; president, Rev. I. G. Ross; vice-presidents, M. R. Nash, Mrs. O. H. Grover, Mrs. Arthur Jaquith, Lena M. Chase; secretary, Mrs. A. T. Brown; treasurer, Arthur Jaquith. Special work: Bible study. Lectures on American history.

Fairfield.—Y. P. S. C. E.; members, 40; president, Edmund L. Smith; vice-president, Albert H.

Clark; corresponding secretary, Fanny J. Whitman; recording secretary, Kate M. Rackliff; treasurer, Mrs. Fanny E. Smith.

Farmington.—Members, 30; president, J. W. Carley; secretary, M. E. Fellows; treasurer, Jennie E. Gerry.

Hallowell.—Members, 50; president, Lola Lander; recording secretary, Matilda Gormley; corresponding secretary, Robert Hill; treasurer, Mary Bates. Special work: Conducts regular Wednesday prayer-meeting once a month. Raised money for benevolences. Furnished vestry with books.

Hallowell.—Members, 130; president, Rev. W. F. Holmes; vice-presidents, W. H. Perry, Mrs. W. F. Holmes, Mrs. Geo. Colway, Mrs. L. H. Wheeler; secretary, Grace Lord; treasurer, Clara Lord. Special work: Class-meeting. Courses of lectures. Piano bought for vestry.

Livermore Falls.—Members, 35; president, Mrs. M. F. Goding; vice-president, Mrs. Charles Knowlton; secretary, Gusie Hersey.

Madison.—Members, 37; president, Frank Hinkley; vice-presidents, Rev. Frank Lawton; secretary, Georgia Whitney; treasurer, Edwin Nichols; directors, T. H. Spear, Melissa Crosby, Nellie Wade. Special work: Bought organ for vestry.

North Anson.—Members, 30; president, Rev. C. M. Abbott; vice-presidents, Mrs. Mary Taylor, Annie Fairbrother, Lillian Ware, C. Y. Bailey; secretary, Jennie V. Hilton; treasurer, Mrs. Ira Taylor.

North Augusta.—Members, 15; president, Rev. H. L. Crockett; vice-presidents, Fred Stilson, Will Townsend; secretary, Anna Dutton; treasurer, Cora Cummings.

Oakland.—Members, 36; president, Rev. A. Hamilton; vice-presidents, A. S. Cottle, Mrs. W. H. Bowden, Angie Robinson, A. H. Perrin; secretary, A. S. Cottle; treasurer, Winifred Robinson. Special work: Sunday-school library and hymnals bought.

Skowhegan.—Members, 64; president, George D. Pierce; vice-presidents, Clara M. French, David W. Lewis, Celia E. McIntire, Mrs. H. A. Dinmore; secretary, Alda C. French; treasurer, I. J. Smith. Special work: Repairs on church.

Strong.—Members, 16; president, Rev. W. H. Barber; vice-presidents, Guy A. Smith, Mrs. Mary A. Kingley, Frank C. Northley, Mrs. Ada E. Daggett; secretary, Cora A. Smith; treasurer, Will I. Smith. Special work: Bringing in strangers to the church.

Waterville.—Members, 50; president, H. L. Emery; vice-presidents, Cora Woods, Myrtle Mayo, Eva M. Towne, Alice M. Hoar; secretary, Luke Brown; treasurer, Clara Holway. Special work: Young ladies' quartet helps in all services.

Willow.—Members, 50; president, Frank E. Welsh; vice-president, Mark Elliott; secretary, Mrs. W. C. Phillips; treasurer, W. C. Phillips.

Winthrop.—Members, 65; president, John Gower; vice-presidents, Edwin S. Wood, S. Frank Wood, Mrs. H. L. Adams, Mrs. M. M. Alley; secretary, Mrs. Jennie Briggs; treasurer, Eliza Maxim.

Lewiston District.

Auburn.—Members, 80; president, Oscar W. Jones; vice-presidents, Geo. P. Martin, Josie Cobb, Maggie Green, Ella Smith; secretary, Josie Ballentine; treasurer, Arthur Nutting. Special work: Putting up fine League room.

Bath, Wesley Church.—Members, 140; president, Seneca H. Conley; vice-presidents, Silas H. Duncan, Abbie Auld, Julia H. Jackson, Nellie F. O'Brien; secretary, Clara A. Nichols; treasurer, Herbert L. Hopkins.

Bath, Beacon St.—Members, 80; president, Minnie Minot; secretary, Flora Randall.

Bethel.—Members, 35; president, W. M. Bean; vice-presidents, S. J. Haselden, Cora M. Bean, Lillian Fox, Alice M. Bean; secretary, Jennie H. Merrill; treasurer, C. K. Cox.

Bowdoinham.—Members, 30; president, W. D. Hutchings; vice-presidents, Edith Wood, Mamie Ford, Mortie Blanchard, Mamie Andros; treasurer, Caleb Sedgwick. Special work: Help in church finances.

Bridgeport.—Members, 30; president, Mrs. M. Hale; vice-presidents, Clara Staples, Winnie Dodge, Hattie Lee, Ida Center; secretary and treasurer, W. C. Gray. Special work: Bible study. Lectures.

Brunswick.—Members, 43; president, J. F. Will; vice-presidents, B. T. Harmon, Annie More, Mrs. M. J. Smith, Ernest Crawford; secretary, Janie Jordan; treasurer, Everett Stevens.

Conway, N. H.—Members, 40; president, Rev. A. A. Bean; vice-presidents, S. McKean, Geo. Tasker, A. P. Walton, Fannie Pendexter; secretary, Mrs. Jennie Lord; treasurer, Carrie Carter.

Berlin Falls, N. H.—"Glen"; members, 54; president, Fred F. Bisbee; vice-presidents, Aggie Carmichael, Mrs. Iva B. Day, Mamie H. Green, Lucy E. Ladure; secretary, Mamie H. Green; assistant secretary, Alice Goodell; treasurer, Lucy E. Ladure. Special work: Assisting church financially.

Lewiston, Hammond St.—Members, 35; president, Carrie E. Miller; vice-presidents, Ralph W. Stages, Agnes Peabody, Alice G. Miller, Maud Hartwell; secretary, Leigh Stokes; treasurer, Edie Merrill.

Lewiston, Park St.—Members, 60; president, Rev. E. O. Thayer; vice-presidents, Ida Cross, Mrs. Ella Bolton, Harry Manser, M. E. Chase; secretary, Augustus Norton; treasurer, Harry Wilkinson.

Lisbon.—"Olive Branch"; members, 45; president, Eldora Thompson; vice-presidents, Nettie Fales, Mrs. Dr. Foster, Mrs. S. J. White, Cyrus Robinson; secretary, Mabel Avery; treasurer, Winnie Miles.

Lisbon Falls.—"Wide Awake"; members, 30; president, Edith Shaw; vice-presidents, Mrs. W. P. Allen, Alice Canham, Wm. Holt, Violet Durgin; secretary, Ada Fernley; treasurer, Fred Canham. Special work in both Leagues: Open-air meetings. C. L. S. C. study. Help on church debt.

Mechanic Falls.—Members, 20; president, Rev. C. F. Parsons; vice-presidents, C. C. Yates, Mrs. J. E. Saunders; secretary, Sidney Holt; treasurer, Geo. Stowe.

Monmouth.—Members, 26; president, Rev. C. H. Roberts; vice-presidents, W. H. Merrill, Ida Plummer; secretary, Ruth Hanson; treasurer, Harry Smith.

Norway.—Members, 40; president, Rev. F. W. Smith; vice-presidents, Mrs. F. W. Smith, Mrs. Emma Bailey, Laura Winslow, Albert Bennett; secretary, Myrtle Stubbard; treasurer, Frank E. Williams. Special work: Flower Mission. Financial aid to church. Lectures.

Richmond.—"Bishop Foss"; members, 35; president, E. T. Dunn; secretary, Mrs. S. A. Jordan.

South Paris.—Members, 50; president, James Whiteside; vice-presidents, E. H. Marshall, Anna Whiteside, Lulu Cooke, Winifred Cooke; secretary, Myra Richards; treasurer, E. H. Bonney.

Turner.—Members, 15; president, Rev. A. D. Grafton; vice-presidents, Mrs. Hamlin, Mrs. A. D. Grafton, Mrs. Harlow, George Wardwell; secretary, Mrs. Russell; treasurer, L. Merrill.

West Paris.—Members, 22; president, L. S. Perry; vice-presidents, Mrs. L. S. Perry, Ruth Tucker; secretary and treasurer, Arthur Lovejoy.

West Cumberland.—"Willing Workers"; members, 24; president, Rev. F. C. Potter; vice-president, Mrs. N. B. Wilson; secretary and treasurer, Sadie Morrill.

Portland District.

Berwick.—Members, 75; president, J. B. Brackett; vice-presidents, Mrs. N. E. Grover, Fanny Doe, Mrs. Nellie Hodson, Owen Lord; secretary, Mrs. Sadie Brackett; treasurer, Frank E. Stone.

Review of the Week.

Tuesday, January 26.

— Death of grand Duke Nicholas Constantine, of Russia, uncle of the Czar.
— Mr. Chaplain accepts the Canadian ministry of Customs.
— A young society woman of Memphis murders a former friend by cutting her throat on the street.
— The President sends a message to Congress on the Chilean matter, with full correspondence; read in both houses and referred to committees on Foreign Affairs.
— Chile agrees to withdraw the offensive Matia note, and also the request for Mr. Egan's withdrawal; willing to submit the whole dispute to arbitration.
— Two hundred sailors enjoy a supper served by the ladies of the Old South at the Seamen's Chapel.
— Miss Sarah C. Clark elected for the tenth consecutive time cashier of the Union Fire Cents Savings Bank of Exeter, N. H.

Wednesday, January 27.

— Judge Knapp, of the New Jersey Supreme Court, dies while charging a jury.
— An unknown steamer founders off Cape Finisterre, with the loss of all on board.
— Thousands of famine-stricken Russian Jews migrate to Siberia.
— Everett votes to become a city.
— Scores and 125 men of the New York Street Cleaning Department blown out to sea.
— The Kaiser charged with rudeness in not showing proper respect when the Duke of Clarence died.
— The Cabinet said to be divided on the question of allowing the assault on the "Baltimore" sailors to go to arbitration.
— The Peary relief expedition definitely agreed upon.
— Dr. Graves' counsel file their bill of exceptions; many accusations made.
— A man killed by an electric car on the corner of Court and Hanover Streets.

Thursday, January 28.

— Great strike of miners in Spain.
— The Fall River weavers oppose the employment of Russian Jews in the mills.
— A great Anti-Lottery meeting held in Tremont Temple; speeches by ex-governor Long, Rev. Dr. Abbott, and others.
— Death of J. T. Furber, general manager of the Boston & Maine Railroad.
— Cruiser No. 11 to be called the "Marblehead."
— Chile apologizes; the Chilean people, however, angry, and full of fighting talk.
— J. A. Bibee, of the Chelsea firm of Bibee, Endicott & Co., loses his way in that city, and is found frozen to death.
— Austria trying to make peace between Italy and the Vatican.
— Minister Rida, to resign his post in France and return to journalism.
— Col. L. P. French ends his own life at the "Brunswick" in this city.
— Archbishop Langens, of Canada, is dead.
— Death of Dr. Alfred Carpenter, the famous English physician.
— Emperor William celebrates his 33d birthday.
— Blair's rejection by China to be considered by the U. S. Senate; the rules under discussion in the House.

Friday, January 29.

— Prof. J. W. White, Greek professor at Harvard, invited to Chicago University.
— Senator Hale addresses the Senate on reciprocity.
— A report that five American missionaries in Africa have been massacred.
— Fatal explosion of dynamite in the midst of a crowd of Hungarian miners in Pennsylvania; several killed.
— Daniel Hand, who gave over a million dollars for educational work among the colored people of the South, makes the American Home Missionary Society his residuary legatee.
— The New York Senate appropriate \$600,000 to represent the State at the World's Fair.
— The President submits to Congress the latest Chilean correspondence; Chile's apology entirely satisfactory.

Saturday, January 30.

— Death of Gen. H. A. Barnum, a distinguished veteran, in New York.
— The cabinet decides to leave to Chile the matter of reparation and to "close the incident" when Chile salutes our flag.
— Clara Barton, of the Red Cross Society, asks Boston, New York and Philadelphia to raise \$25,000 each to pay for the transportation of flour to Russia.
— "Jack the Slasher" acquitted in New York, but committed to the State Prison at Auburn.
— Free coinage to be advocated by the majority in the National House.
— A Boston banking firm takes \$3,000,000 of the World's Fair bonds.
— The Italian government sends to Washington a list of families entitled to indemnity on account of the New Orleans massacre.
— The tariff bill to be attacked, not as a whole, but by separate bills.

Monday, February 1.

— Death of Rev. Charles H. Spurgeon, the great Baptist preacher of London.
— Rev. Nathan E. Wood, D. D., has accepted the call to the pastorate of the Brookline Baptist Church.
— Death of Alexander Rios Rangabe, the Greek poet, archaeologist and statesman.
— British ship "Ferdale" and twenty of her crew lost off the coast of Oregon.
— Towns along the lake between Buffalo and Detroit flooded with counterfeit silver pieces.
— Great excitement at Bridgeport, Conn., because a British sea captain enters the harbor with a British Jack flying at the mainmast instead of the Stars and Stripes.
— Death of Hon. George W. Ladd, of Bangor, Me.
— A floor gives way and a wild scene of confusion ensues at a wedding at Rochester, N. Y.

THE CONFERENCES.

(Continued from Page 4.)

(sometimes only five minutes), then the people fill the time and carry the meeting with great interest. This is the grand old style of revival power and work. Let other communities try the method. The power is waiting. The church will be dedicated, as now expected, in February. Dr. Hamilton, of Boston, is engaged to preach. The pastor, Bro. L. R. Danforth, will give timely notes of date in the HERALD.

Revels and Sickness.—Revival interest had appeared at many points, and great things were expected, where now the prevailing sickness has laid aside many of the people and some of the pastors. Many pastors are disappointed. Jeremiah said of the "sword of the Lord": "How can it be quiet, seeing the Lord hath given it a charge?" But many who were equipped and ready for the strife, have been compelled to put up the sword and "rest and be still." But, brethren, "the battle is the Lord's!" By these astounding griefs and groans and graves, He may conquer a great host, and draw them to Himself. We can at least pray that it may be so.

Alexandria.—The church here is being greatly improved within and without, and will be re-dedicated about the middle of February. Bro. Bradford has received twenty on probation during the year. The congregation has worshiped in the Town Hall for the three months last past. Bro. J. E. Robins, pastor of First Church, Concord, will preach the re-dedication sermon.



JAMES G. BLAINE.

There is a happy fitness in presenting to our readers, in this special Maine Conference Edition, the face of James G. Blaine. Whatever may be the party affiliations of our readers, all must recognize that no other man in the nation is so eminent in personal influence and political leadership. This position, held for so many years by him, has given great prestige and distinction to the Pine Tree State. It will be noticed that Dr. Trafton, in his delightful poem on the first page, makes complimentary reference to Mr. Blaine. Last Sunday was his sixty-second birthday, and the Boston Journal magnified the event by giving in the Saturday's issue an interesting résumé of his life, and presenting the portrait above, which is kindly loaned to ZION'S HERALD for the pleasure of its readers.

The good people of Penacook recently gave their pastor, Rev. W. C. Bartlett, a substantial token of their love and appreciation by presenting him on Jan. 1, as a New Year's gift, a bank check of \$36.

Plans were partly formed for holding a District League soon; but it was thought best by the officers to defer it for a time on account of the prevailing sickness. Bro. Chas. W. Bradley is president, and Bro. L. R. Danforth, secretary. The hope now is that the meeting may be held in February.

S. C. K.

JOSEPH COOK.

It is the seventeenth session of the famous Monday Lectureship. On Monday morning, Feb. 1, the platform was crowded, and the body of the Temple was very well filled indeed. Mr. Cook then spoke upon

Rev. C. H. Spurgeon, whose widely-lamented death has just been announced. He said:—
His light was beginning to fall on this land as early as 1854, and has grown more intense ever since he was in many other lands. His is a great career at the very center of a large metropolitan collection of human beings. He has had forty years for spreading abroad the truths of the Gospel. As an educated man Mr. Spurgeon is vastly underestimated. He was elaborately educated in essentials in his way, which was a very shrewd one. Whatever touched the Bible touched him in his inmost soul. He was no book-worm, but he knew books and he made his secretaries collect material for him. When he prepared a sermon, he concluded it like a master. He was reading all the week on the text and current events. He dropped some of the early infidelities of his discourse and grew to be a model of classic Anglo-Saxon. Mr. Spurgeon was, first, a man, last, a constant, devoted, earnest student of the Scriptures in their practicalities. He cared little about who were Zebulun's children, but he was particular to use the necessity of being born again. He accepted the Calvinistic scheme of theology, and yet he so preached from his standpoint that every man who heard him felt his own responsibility of yielding to God. He might be a Methodist except for a few technical terms. No Methodist preacher could have made a more profound practical impression. His Biblical spirit modified his Calvinistic theology.
Mr. Spurgeon thought that the Establishment and the Nonconformists were on the down grade in these recent years. I rejoice that that banner over the Tabernacle still floats without being lowered a single inch. His congregation was a model—an altar, Biblical, evangelical one. He was an editor of considerable eminence. He could write as well as speak. He had an immensely sharp pen. Many of his volumes are liable to float long on the waves of time. Perhaps you can find more bright, crackling rhetoric in some sermons published, but you cannot find a higher spiritual utility in any others. He was a reformer. You say he once drank wine, but of later years he gave up the use of wine and was accustomed to say that men were killed with grape-juice than with grape-shot. He had a wonderful voice. It had the courage of any lion and the tenderness of any drop of dew. He was not an Apollo, but he had might in his lower and in his upper fauces. He shot arrows bright and sharp from his quiver. He believed that he had had in the crises of his life answers to prayer. He loved life. He loved his wife and his sons. He was a saint and a man, and he was killed with grape-juice than with grape-shot. He had a wonderful voice. It had the courage of any lion and the tenderness of any drop of dew. He was not an Apollo, but he had might in his lower and in his upper fauces. He shot arrows bright and sharp from his quiver. He believed that he had had in the crises of his life answers to prayer. He loved life. He loved his wife and his sons. He was a saint and a man, and he was killed with grape-juice than with grape-shot.

Unshaken Columnar Truths in Scripture. Infidelity is an almost measureless word. It is terrible and alluring, but that only is an unfailing support to the departing soul. A very central topic is: What at least calculation is the scope of infidelity in the Scripture? Let us assume for the present that strict infidelity exists only in the Scripture in the words it gives concerning sin and the guilt of it. You will not misunderstand me, for I believe that portions of the Bible are verbally inspired. I believe that the Ten Commandments were dictated. I do not deny that there are historic and other errors in the Bible. I believe that the scope of inspiration goes beyond the way of life; but in this sense and within this scope I do most solemnly believe that the Scriptures are inerrant and infallible. To doubt the veracity of Christ is to commit the almost unpardonable sin against the Holy Ghost. The present is in a tremor of spiritual earthquake concerning the study of the Old Testament. Let us study

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In order that our readers may not by any oversight fail to avail of a chance which has occurred this week, we call their attention to the announcement of Faine's Furniture Company, 48 Canal St., in another column of this paper.

OF INTEREST TO COAL SAVERS.—A compound has been compounded by a scientific man, made up of purely harmless ingredients which, when dissolved in water and sprinkled upon coal, will entirely destroy coal gas, and break up clinkers, at the same time consuming the greater part of the smoke. This preparation has been placed upon the market under the name of Kem Kom, and is sold by grocers everywhere in 3 lb. packages, sufficient to treat a ton of coal, for the nominal price of 25 cents.

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